586 It nevertheless happens, though very rarely, that the husband is unable to convince his wife and returns home alone. No one troubles the wife from then on, and her relatives give her full freedom. The grudge of the rejected husband may be persistent, however, and his vengeance frightful. The bride price is not returned; the husband should have known how to keep his wife. It is nevertheless acknowledged that the children born of the union, boys or girls, belong to the father, and he does not fail to claim them when they are grown, or if they run away to their mother.

564 467 Negro populations often contain caste groups, set apart from each other by tight barriers. The most outstanding of these are the rules prohibiting marriage between members of the same caste or between those who belong to a caste and those who do not. Such prohibitions do not exist among the Mossi, except in the sense mentioned earlier. Although three caste-like groups exist among them, drummers, smiths, and undertakers, they are castes only in the sense that those who do not belong to such a family cannot exercise the profession. It might be more accurate to call them guilds.

533 [534] The drummers (binda) are those who play the bindré, a sort of large gourd with an aperture about 40 centimeters in diameter and covered with hide. Only those who belong to the drummers' family may play on this drum, which apparently is peculiar to the Mossi, but anyone may play on the other drums. The drummers are present [782] at all sacrifices offered by the naba; on Friday, the day of sacrifice, they go and pay their respects to him. When sacrifices are offered, they are entitled to the head of the victim. They are present at all [764] burials, where they play their drum and receive a remuneration which varies with the wealth of the deceased. If it is one of their members who died, they receive neither cowries nor food. They go to war [727] with their drums. If they are so unfortunate as to be made prisoners, they are never sold but ruthlessly killed; this is done either to prevent them from going back into the fray and stirring the warriors to sack the village, or because no one would want to buy them since they belong to a naba who would retaliate against their captors, or for both reasons at once. The drummers are the country's griot, a term hallowed by custom. They know the genealogy of every naba and sing his praises. Each province chief has a number of drummers and never travels without taking some of them with him. At other times they go to /34/ the market and follow the best-dressed people, singing

413
323
[317] In order to make this basin the potter takes a kind of earth called yaoré (the kind from large brown or greyish termite nests). He mixes it with straw and makes this kind of basin, this kind of primitive potter's wheel, called tébélé in Mossi.

2. A kind of short earth pestle, which is held in the fist and called toudoubila.

323
[428] In order to make his canari our potter takes some yarado. To obtain this kind of clay one must dig at certain spots which are handed down traditionally from father to son. He crushes it with /520/ his pestle in the basin, and then wets it and builds his canari with it, raising the canari like a house wall and making it revolve slowly before him. Incidentally, he only knows how to make small canari.

Those potters who make big jars excavate a sort of large basin in the ground. They use the same short and compact little pestle to work the clay of the canari they are building, but they use a different kind of yarado, the red or reddish kind.

[435] Our potter sells his small canari for 80 to 120 cowries apiece. He makes them in quantities. People come to him to purchase them, or else he has his wife take them to market.

Skillful potters make four canari a day. Beginners only make two or three.

[435] Large canari are worth 300 cowries apiece.

Those potters who make small canari often make nothing else. Similarly, those who make large canari do not usually make any others. There are some potters who make both kinds, however, for example at Kombisiguiri.

In order to fire the pots, Mossi potters have large round ovens which I have already described. They are completely open at the top, like circular walls 1.50 meters high, with four holes at the bottom. The potters heap up millet stalks within, and lay four canari on top. Upon each of these canari they place others, until the pile reaches the top of the wall. Then they set the millet stalks afire and allow everything to cool off until the following morning.

323
467 Every potter does not have his own oven. There is only one oven per quarter. The potters in each quarter get together to build a common oven behind the several soukala. If there are five potters,

323 the oven is built in one day. All those who cooperated in building
• 467 it have the right to use it.

323 At Kombisiguiri, some potters have no ovens. They merely spread out millet stalks on the ground and place the canari on top. They light the millet, and the pots are fired in this fashion.

/521/ It is the potter himself who makes his tools, his crude basin, and his pestle.

Let us point out that the baouré, huge jars where the threshed millet is stored and which are about 2.50 meters high and proportionately wide, which look like enormous sandstone ink bottles and which I saw in the northern part of Mossi territory, are not made by the potters. They are built in each soukala by the inhabitants.

After the potters come the pipe makers. It is the old women who make pipes among the Mossi. They fetch the appropriate clay,
[435] fashion the bowl of the pipe, and fire it. They sell it for 5 cowries.

333 Let us not forget the bricklayers, who are called tammétéba in Mossi. Like Gourounsi bricklayers, Mossi ones are primarily cultivators, and their fields net them much more than their trade. As among the Gourounsi, the bricklayers are not paid. They are merely fed for the duration of their work.

322 Following work with earth and clay, let us proceed to woodworking. It is represented among the Mossi by the koukouperséba and séta.

Among certain populations of West Africa, the woodworker's trade is exercised by the blacksmiths (for example, among the Malinké, Dialonké, etc.). Among the Mossi, as among the Gourounsi, it is sharply distinct from the blacksmith's trade and exercised by the koukouperséba, who are counterparts of the Gourounsi voguésara and Mandé debakala-lésemba. The koukouperséba make daba handles, axe handles, small chairs which are very nicely tooled with a hot iron and which represent a horse's back with two crude heads, two outlines of a head, on either side.

Actually, the koukouperséba are primarily cultivators. They work the soil during the rainy season. During the dry season, they make the various items just mentioned.

322 In addition to these people, there are the Laobé among the
563 Mossi, that is to say, /522/ those men who are employed by the